

THE Converted Catholic. EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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EDITORIAL NOTES.

THE REPORTS OF THE SERVICES IN Masonic Temple during April are held over. Several Roman Catholic priests attended them during the month, and one came to our office to talk over matters. One of the daily papers noticing the services said, "Father O'Connor's congregation in Masonic Temple is unique in that many Catholics are to be found there who would not unite with Protestant churches, though after they attend his services for a time they become good Protestants. This is especially true of those born in this city of Irish Catholic parents, though he has among his hearers, representatives of all nationalities. The form of the service is similar to that of all Evangelical churches—Gospel hymns, reading the Scriptures, extempore prayer, and preaching. The preaching, however, deals more with what the speaker calls 'the false doctrines of Rome' than is to be heard in any Protestant church."

for Sabbath schools. It is a large volume of 380 pages, price \$1.50. To any person who will send us five new yearly subscribers, or ten subscribers at 50 cents each with five dollars, we will send a bound copy of Vol. II free.

THE CONVERTED CATHOLIC WILL BE sent from now to the end of the year 1886 for 50 cents. We hope to receive the names of many new friends from our present subscribers. Nearly every letter we receive contains words of praise for the good such a publication is doing. To God be all the glory if we can help any Roman Catholic to the better understanding of God's way of salvation. If we throw a strong light on the dark and dangerous doctrines of the Church of Rome, Protestants of all denominations should be our debtors. We confidently ask them to help us in such a work by sending additions to our subscription list.

THE BOUND NUMBERS OF LAST YEAR'S CONVERTED CATHOLIC (Vol. II) form a most useful book for the library and

THE CONVERTED CATHOLIC, THE organ of the Protestant movement begun by Rev. James A. O'Connor, is

now in its third volume. The April number is edited with spirit, and gives large space to the addresses and journeys of the editor. The movements of Romanism throughout the world are discussed keenly in this journal, which must be regarded as the organ of the Christian anti-Catholic movement.—*Chicago Christian Cynosure.*

ROME IS AGGRESSIVE AND NOT COURTEOUS. There is no doubt about it. From the Pope down to Priest McTighe no language is too strong for her speakers and writers to use against an opponent. The *Catholic Quarterly Review*, referring to one of Dr. Schaff's recent writings, says: "The person who could deliberately pen those lines, it need not be said, is capable of any falsification which malice, bigotry, or self-interest may impel him to utter."

WE ARE PLEASED TO SEE OUR EXCELLENT contemporary, the *Aurore*, of Montreal, quoting from our columns, but we would suggest that the *Converted* does not exactly express our title. Please add the word *Catholic* to *Converted* and then you have us correctly.

In its issue of April 15th, the *Aurore* published the following interesting communication:

"SOUTH ELY, APRIL 1, 1886.

"DEAR SIR.—As it is a rare thing for priests to contract marriage, and as marriage itself is always an interesting event, I hope you will publish the following in your columns:

"MARRIED—March 30th, 1886, at South Ely, by the Rev. Mr. Curtis, Rev. Napoleon Gregoire, formerly priest of the Oblates of Mary Immaculate, son of Narcisse Gregoire and of Margaret Paradis of Napierville; and Miss

Anna Brouillet, daughter of Damase Brouillet and of the late Tetre Ault, of South Ely.

"If any one knows any impediment to this marriage, I invite him to become sufficiently informed to change his opinion. God will bless us in using us to hasten the triumph of his justice and truth.—Your devoted,

"NAPOLEON GREGOIRE,
"Pastor of the French Christian Church of South Ely."

IN REPLY TO A CORRESPONDENT AS TO what has become of Messrs. McNamee and Dekins, who were laboring for a time in the Reformed Catholic movement, we have to say that the former has been a theological student at Crozier Seminary, Chester, Pa., for the last eighteen months, and that Mr. Dekins has been pastor of the Methodist Protestant church at Princeton, Illinois, since last November. The *Methodist Recorder*, the official organ of the Methodist Protestant Church, in its issue of April 24, 1886, says:

We learn with great pleasure that Bro. Stephen Dekins, pastor of our church in Princeton, Illinois, has been succeeding greatly in his work, both the spiritual and temporal interests of the church having greatly improved. The church edifice is being refitted in handsome style, and will be re-opened about the middle of next month.

We beg to add our congratulations also. While preaching in Newark, Bro. Dekins had no salary, like all other Reformed Catholic workers, and we presume one great element in his success in Princeton has been the freedom from harassing cares to provide for his family that a regular salary brings. We could write much and feelingly on this subject, having been the first to enter on

this work without salary, and still continuing in the same good way, but we have long since determined not to sing our own complaint in these columns. The Lord will provide.

ALL SORTS AND CONDITIONS OF Roman Catholics attend our services in Masonic Temple, New York. Gospel hymns are handed to all as they enter, and are collected at the close of each service. One Sunday last month opposite the hymn—

"Look away to Jesus,
Soul by woe oppress'd,
'Twas for thee he suffer'd,
Come to him and rest;
All thy griefs he carried,
All thy sins he bore,
Look away to Jesus,
Trust him evermore—

the following words were found written : "O'Connor will be afraid when his rotten soul enters hell, and not till then."

ON ANOTHER OCCASION WHEN WE were preaching with much energy, a group of Roman Catholics stood near the door, and one of them said, "That O'Connor was always a smart fel'ow."

"You have known him before now?" asked his neighbor, who happened to be the janitor of the building.

"Oh, yes," said he, "O'Connor and I were companions for a time."

"Where?"

"In Sing Sing prison," shouted the rascal, as he ran off. Probably he has since made the acquaintance of priest McTighe—a precious pair.

We beg to inform them and others who may be disposed to tell the next lie about us that we were never in prison. They would like to see us there, but by God's grace they shall be disappointed.

IT IS TRUE THAT WHEN THE PLAIN way of Gospel salvation is preached to Roman Catholics, many who come to scoff will remain to pray. Some of our best friends now are those who mocked us at first. We have often said to them, "Scarf and sneer and strike if you will, but hear us." Faith in God and love for the salvation of souls will supply all the grit needed in preaching to them the Gospel of the Son of God.

A LETTER FROM OUR YOUNG BROTHER Francis Waldron, who is successfully pursuing his studies at Rochester Seminary, and who expects soon to begin Reformed Catholic services in that city, has brought to our mind the following paragraph from the *Morning Herald*:

As one of the results of Father O'Connor's lectures in Rochester, a few of the Protestant and Catholic girls at Kimball & Co.'s factory engaged in a religious discussion which ended in a hair-pulling contest calling for the interference of the foreman.

ONE OF THE CITY PAPERS HEADS THE following incident, "Two ways of looking at it":

A carpenter was recently engaged in the chapel of the Charity Hospital on Blackwell's Island removing a statue of the Virgin, which was mounted on a heavy pedestal. It is said the carpenter pushed the statue roughly with his feet, when it fell, cutting the man's head severely and splitting his finger. The statue was shattered in many pieces.

One of the female patients of the hospital, a Protestant, when told of the accident, said, "That's what it comes to for worshipping images."

A Catholic patient, a female also, responded that the carpenter had treated the statue with disrespect and it fell on him.

PRAYING TO SAINTS AND ANGELS, pictures and statues, don't do the Roman Catholics much good, but now they are advised by the priests to try a change and offer their prayers to the late Cardinal McCloskey's red hat. The New York *Herald* of March 11th says:

Visitors to the Cathedral during the Lenten services will notice that there is now suspended, right over the high altar, a somewhat remarkable object. It is a low-crowned, broad brimmed hat, of red color, with red and gold cords hanging from the inside of the crown, to each of which are attached fifteen small red and gold tassels. It is the hat that was placed on the head of the late Cardinal McCloskey by his holiness Pope Pius IX. when the Archbishop was created Cardinal by the title of Sta. Maria supra Minervam.

It is not stated how many indulgences are attached to each prayer offered up to this new object of worship. How long, O Lord, will the people be blinded by such mockery!

IN MANY OF THE NEW ENGLAND towns Roman Catholic priests have been elected to the school boards, even where they have parochial schools of their own. The inconsistency and impropriety of being directors of schools they would like to destroy should be apparent to anyone but a Roman priest. In towns where they are strong enough to be elected, the priests seek to transfer the parochial school to the town board. A recent instance occurred in Lewiston, Me., where St. Joseph's School, with its 350 girls and eight teachers, "Sisters of Notre Dame," was transferred to the city school board. This was secured by the persistent efforts to control the majority of the board. Of course the "sisters" retained their crucifixes and rosaries and every-

thing else that made their school sectarian. This aroused so much opposition that the Roman Catholic party became alarmed, and finally withdrew their application for payment as a city school. But they have announced their determination to renew the fight when they get to be a little stronger. At present all the city schools in Lewiston are opened with Scripture reading and prayer, but unless the Protestant citizens continue their opposition to Rome some of them will have their reading from the "Glories of Mary."

IN CONNECTION WITH DR. GORDON'S article and Dr. Crosby's brief note on page 145, it is not out of place to say that by invitation we addressed the Preachers' Meeting of the Methodist Episcopal Church, comprising over 100 ministers, in this city in 1879, and received their hearty endorsement in our work.

In May, 1884, we addressed the United Presbyterian Ministerial Association of New York City, and the following was unanimously adopted:

Recognising Rev. James A. O'Connor as a true reformer, and approving his withdrawal from the Roman Catholic communion, and his independent movement as worthy of commendation: therefore,

Resolved—1. That this Association has heard with pleasure Brother O'Connor in reference to his own personal experience and the nature of his reform movement.

2. That we commend him and his work to the helpful sympathy and prayers of our people.

D. A. McCLENAHAN, President of the Association.

JAMES WHITE, D.D., secretary.
New York, May 19, 1882.

In October of the same year we addressed the Baptist Ministers' Associa-

tion of New York, and received an equally hearty endorsement.

In February, 1885, we addressed the Reformed (Dutch) Pastors at their weekly meeting, and their approval and recommendation of our work and personal worth was moved by Rev. Dr. Ormiston and seconded by the venerable Dr. Gordon, who has expressed his indignation at the ignorance of some "New Theo'logy" minister in this city who is awfully afraid of the Pope, and who believes that he will be saved in some sort of purgatory of his own making.

To conclude this extremely distasteful "personal" matter, we append a brief notice of our address in Calvary Baptist Church, this city, of which Rev. Dr. MacArthur is pastor. He had invited us to address his congregation, and he sent this notice among the items of news to the *Chicago Standard*, of which he is the New York correspondent:

"Father O'Connor's work among Romanists is an excellent one. When Mr. O'Connor gave up the priesthood he intended to go into secular life, but a desire to bring his countrymen and former co-religionists into fuller light led him to begin his services in Masonic Temple. For seven years he has gone forward, winning the respect of all men; a goodly number have been won to Christ. His address at the Calvary Baptist Church on a recent evening was listened to with deep interest."

A REPORT OF THE RECENT METHODIST CONFERENCE in Washington, D. C., says: "Statistics were given which showed that the Roman Catholic Church in that city had the largest number of members, the Methodist the next largest, and the Baptist the next

in number. The Catholics receive but few accessions by conversions; their church is fed by the children, who are taught the Catholic faith, and thus the church keeps up its strength."

The children of this world are wiser in their generation than the children of light. Parochial schools, convents, monasteries, orphan asylums, reformatories—Rome will use them all "to keep up her strength," and she is making the American people pay for them, too. Rather, it should be said, Protestant money "keeps up Rome's strength."

AT THE INVESTITURE OF ARCHBISHOP Corrigan with the "Pallium" in March, an address of the clergy was presented by Rev. Dr. McSweeny, in which he made this significant statement: "Where in all the world is there a city more Roman Catholic than New York? It is true that fully half of its immense population is still outside the pale of the Church, but even they are distinguished for their good will towards her. Indeed, were it not that they fail to realize the vital importance of true religion in the education of the young, we might boast that this is the promised land of the children of the Church. While, as has been said by Pope Pius IX., in no part of the earth is the church more truly free than in this free and glorious republic, and under the influence of its institutions more of her members show forth their belief than probably in lands upon which the only true Catholic Apostolic Roman faith has been beaming for ages."

No wonder the Pope should feel encouraged at the prospects of his Church in this country. But will the growth so boldly proclaimed be conducive to the welfare and happiness of the

people? Let the nations of the earth that have been subject to the Roman Church answer. Ireland, Italy, Spain, Mexico—you are called as witnesses for or against the Pope's Church. What do you answer? As with one voice the answer comes—"The Roman Catholic Church has not been a blessing to us in temporal or spiritual things; our people have not been made intelligent, religious, moral, industrious, or happy by it; the blessings of God have not come upon us through its ministry. Rather have poverty, ignorance, misery, and crime been our portion because we have been subject to the Church of Rome." That is the answer the United States also will have to give if the Roman Church becomes dominant here.

THE CONVERTED CATHOLIC is the title of a monthly edited and published by Rev. James A. O'Connor, No. 65 Bible House, New York City, at one dollar a year. The editor is a converted Catholic priest, and the object of his monthly is to enlighten Roman Catholics and win them from the errors in which they have been educated; also to enlighten Protestants concerning the errors and superstitions of Roman Catholicism. As a means of information touching Roman Catholic errors and corruptions it is a valuable publication. Those who, for the truth's sake, renounce their errors, are worthy of sympathy and encouragement. We like the Christian spirit that breathes in all the pages of this magazine.—*Christian Standard*, Cincinnati.

WHO SHALL BE AFRAID OF THE SAVIOUR after reading Mrs. Needham's beautiful homily, "It is I, be not Afraid"? It will bear reading more than once.

God has wonderfully gifted Mr. and Mrs. Needham, and the good they are doing in sweetly leading souls to the Saviour's feet, as stray lambs to the shepherd, will be enduring. Mr. Needham has been engaged in the South all winter, and Messrs. Moody and Sankey have gone over part of the same ground. Mrs. Needham accompanied her husband for a time, but is now in Boston. Their home is in Manchester, Mass. We are happy to say Mr. and Mrs. Needham will contribute regularly to our columns.

INTELLIGENT AND RESPECTABLE Roman Catholics deny that the priest forgives them their sins when he gives them absolution. Here are the facts of the case: They confess all their sins of thought, word and deed; they make an act of contrition, saying they are sorry for them, and purpose amendment; then the priest raises his hand over the confessing penitent and says, "May our Lord Jesus Christ absolve thee, and I by his authority absolve thee from all excommunication, suspension, and interdict, as far as I am able and thou needest. Now then, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, amen." As the Council of Trent says, followed by all Roman Catholic theologians, this is a judicial act. The priest is the judge who declares the penitent "Not guilty." There is the whole thing in a nutshell.

"FATHER O'CONNOR'S LETTERS TO Cardinal McCloskey," Price 50 cents.

THE CONVERTED CATHOLIC, Vol. II. (1885), 380 pages, bound in cloth, price \$1.50. Address this office.

Father O'Connor's Reply to Father McTighe's Open Letter.

In the Pittsburgh *Commercial Gazette* of March 26 appeared an "Open Letter to Rev. James A. O'Connor" from Rev. James J. McTighe, the Roman Catholic pastor of Freeport, Pa., continuing the controversy about the false report he had circulated that we were in a monastery doing penance, and to which too much space was devoted in the March and April issues of *THE CONVERTED CATHOLIC*. In this last "open letter" Priest McTighe goes over the same ground he had previously traversed, only varying the performance a little by insulting a lady.

The tenor of his letter can be learned from our reply, which, though promptly written, did not appear in the *Commercial Gazette* until April 17, the editor of that paper at first deeming it too severe. When he did finally publish it he appended this note:

"[This reply to Rev. Father McTighe's letter is given at the earnest request of Mr. O'Connor, who claimed that the privilege was due him. Both gentlemen have had an equal voice in our columns now, and we trust this will close the controversy.—Editor *Commercial Gazette*.]"

The following is our reply to this holy priest of Rome, and with its publication we close the controversy, as we have neither time nor inclination for personalities. Our war is not with individuals, but with wickedness and corruption in doctrine in the Church of Rome:

To Rev. J. J. McTighe, Pastor of the Roman Catholic Church, Freeport, Pa.

REV. SIR.—In your open letter to

me you assume the role of the lawyer who, when he had no case in defending a rascal, abused the plaintiff's attorney. I convicted you of falsehood when you said I was in a monastery "doing penance." You acknowledged it by saying it was a "mistake," and, to diminish its size, you added that you had told it to four persons only (including the editor of your local paper, who printed it in his columns). I inquired, if the "mistake" originated in your own brain, what motive you had in publishing it, and concluded my letter by saying that that was what every honorable man, Protestant or Catholic, wanted to know. They are still waiting and wanting to know.

In your reply you dodge the issue, and seek to escape by throwing mud at me. That is all right, if you like that sort of work. I am used to it from priests of your stamp; and thank the Lord I am able to fight my own battle, though I must confess I have hitherto been negligent in dirt throwing. But, sir, you go out of your way in this discussion and try to wound me by dragging my wife's name into it. She is not a public character, and has had nothing to do with this controversy. No reference whatever was made to her in the columns of the *Commercial Gazette* until you styled her my "partner in sin," because, forsooth, she "broke" my "vows of celibacy" by taking pity on me and marrying me. Shame on you, sir! It is only a coward who would seek to justify himself for the position in which your false statement regarding me placed you, by thus insulting an innocent lady. If you dared to drag a layman's wife before the public in this manner, you know the chastisement that would await you, and even your character of

priest would not shield you from the righteous wrath and strong boot of a Roman Catholic. But you think yourself safe because I am a minister of him who said, "Whosoever shall smite thee on thy right cheek, turn to him the other also," and "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." (Matt. v., 39, 44).

In obedience to this divine command you are safe from me, Mr. McTighe, and I love you; but in the name of my honored wife, the mother of my children, whom you deliberately tried to insult, I must tell you that while I love you as my enemy, you are a very sneaking, cowardly enemy indeed, and a mean man to boot. I am commanded to love you, and I do, but that does not change your nature. I have known many priests in my time, good and bad, and you are the only one I ever knew who tried to meet an opponent's arguments by insulting his wife. Can it be that your familiarity with the baser nature of women, learned in the confessional, has made you callous to the finer feelings of decent men in respect to women in general? It is true that women and girls do not go to confession to you to tell how virtuous they are. Hence, by a natural process, you have come to think that decent women are a rarity.

Such knowledge, acquired in the confessional, should be kept secret, if you were wise, and I pity the poor women who have placed themselves in your power. They who believe in your church to-day might be converted next month or next year, and if you insult a woman you never saw, what would you

do to those of whose "sins" you have full knowledge?

As to "celibacy" and "virginity," if you have made "vows" to keep them, I hope they have done you good. As for me, I find by practical experience that I can be a chaste man in the married state far better than a priest of Rome could be, who has most intimate relations with females in the confessional. Did you ever hear the confessions of priests, Mr. McTighe? If you did, you know that the "vow of virginity," as you call it, can be broken in other ways than by honorably and lawfully getting married. I have heard the confessions of many Roman Catholic priests, monks and nuns, and—a word to the wise is sufficient.

Let me advise you to read the "History of Sacerdotal Celibacy," by that learned Philadelphian, Henry C. Lea, for a full discussion of the subject of "Vows of Virginity."

In conclusion, Rev. sir, your Protestant neighbors must be edified by your solicitude for their enlightenment regarding my salvation, though in the same breath you say, "Protestants, and especially Protestant ministers, despise men like you." Do they? Has any one of them told you so, or is this assertion a "mistake" of yours also? I ought to have said to you "*mentiris impudenterissime*" in my first letter, but I thought you might be a gentleman like many a Catholic priest I have known; but I see I was mistaken. Should you write me another open letter or lie about me, please don't dodge round to hit my wife first, as she has a big brother, though I am a minister of the Gospel. I am, Rev. sir, truly yours,

JAMES A. O'CONNOR,
60 Bible House, New York.

"It is I; Be Not Afraid."

MARK 6: 50.**BY MRS. GEO. C. NEEDHAM.**

These were the words Jesus spoke to his disciples, when in terror they beheld him walking out on the stormy lake of Gennesaret towards their little fishing boat. More literally the words of our Lord were, "I AM I." They were words of power, words of assurance, and words of promise. Whenever the Lord Jesus assumes the title "I AM," he gives virtually a guarantee of his divine assistance to the full extent of our need. Thus as Moses entered upon his trying career of Lawgiver and Leader to Israel, he was to stand before the nation and proclaim, "I AM hath sent me to you" (Ex. iii. 14). In that name was included every resource of power for the people, and every equipment of grace for their Leader. For it is the title which suggests the *abundant fulness*, rather than the *existence* of God.

The Scriptures furnish many beautiful instances of the blessings which always accompany the presence of the Lord among his people:

1. *It is salvation.* "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him, for his presence is salvation." *Marg.* (Psa. xlii. 5). "The Lord is my light and my salvation; whom shall I fear?" (Psa. xxvii. 1). To Peter, sinking beneath the waves, the presence of Jesus on the water was salvation.

2. *It is power.* Peter again knew that the presence of the Lord was mighty, when the chains fell from his hands at the stroke of the angel, and the prison doors were opened for his

liberty (Acts xii. 7, 8). Israel knew it when the power of God smote the Egyptians, but touched them not. They knew it for forty years in the wilderness, as that promised Presence went before, and made a way for them. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters (Psa. cxiv. 7).

3. *It is light.* The cloud of glory was the visible token of God's presence. By day it was shelter; by night "a pillar of fire, to give them light" (Ex. xiii. 21; xiv. 19). Jesus is the true Light, which lighteth every man that cometh into the world" (John i. 9).

4. *It is courage.* This was Joshua's experience. "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. i. 9). "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. xlvi. 2). It was Elisha's strength, when he assured his timid servant, "Fear not: for they that be with us are more than they that be with them" (2 Kings vi. 16). That Presence went with Shadrach and his friends into the furnace, with Daniel into the lions' den, and with Esther before the awful king.

5. *It is companionship.* Sometimes there are those about us whose presence annoys. They neither aid nor comfort us. Job felt this of his friends: "Miserable comforters are ye all." But the presence of Jesus is joyful (Psa. xvi. 2), restful (Ex. xxxiii. 14), sympathetic (Isa. lxiii. 9), and sheltering (Psa. xxxi. 20). "Lo, I am with you alway, even

unto the end of the word," in all days —dark days, bright days, joyful days, sad days, calm days, busy days. All men may forsake you, and flee, but I will stand by you to the end. The brethrenship began in his life, and confirmed after his resurrection, is to abide till it be consummated in glory (Matt. xxv. 40).

6. *It is success in service.* This Gideon learned when it was said to him, "The Lord is with thee, thou mighty man of valor" (Judges vi. 12). This Samson sadly learned when he said, "I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him" (Judges xvi. 20; 1 Samuel xvi. 14). This was the power by which Peter and John confounded the council at Jerusalem, who marveled at the boldness and fluency with which such uncultured laymen, never bred to oratory, could discourse on the Scriptures; and they took knowledge of them that their companionship had been with Jesus (Acts iv. 13).

8. *It is fear.* The presence of the Lord is absolute holiness. It discovers sin, and turns man's pride into loathing. It is abhorrent to every transgressor. Cain went out from the presence of the Lord a despairing fugitive. "Behold Thou hast driven me out this day . . . from Thy face I shall be hid . . . and every one that findeth me shall slay me." Job was troubled at the Lord's presence when he measured his own insignificant merit with God's righteousness (Job xxiii. 15). And Jonah, the deserter, was fleeing from this same awful presence when disaster overtook him (Jonah i. 10).

Unto even such blameless characters as Isaiah, Ezekiel, Daniel and John,

the presence of the Lord turned their comeliness to corruption, and made them fall as dead at his feet (Rev. i. 17). But oh, what shall the presence of the Lord be in the final day to those who have never "appeared before his presence" with the token of acceptance—his own precious blood? (Gen. xxxii. 20). "Whither shall (they) flee from his presence?" "They shall tremble at his presence." "They shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power," when his redeemed and waiting saints shall "be presented faultless before the presence of his glory with exceeding joy" (2 Thes. 1. 9; Jude 24).

THE CONVERTED CATHOLIC.—The monthly magazine which bears this name is edited and published by the Rev. James A. O'Connor, pastor of the Reformed Catholic Church, New York, and is devoted, as its name implies, to the winning over of Roman Catholics to Protestantism. Father O'Connor is a vigorous defender of the cause which he has undertaken to champion. He complains a good deal of the apathy with which his efforts are regarded by Protestants "born and bred," and appeals to Protestant denominations generally for sympathy and aid in his work in the United States. **THE CONVERTED CATHOLIC** is \$1 a year, and is printed at 60 Bible House, New York.—*Montreal Daily Gazette*, March 26, 1886.

[Many thanks, kind *Gazette*, for the above notice; but we have not "complained," nor do we intend to, knowing well that complaint is useless. The "apathy" is too deep for any complaint to reach it.—ED. **CONVERTED CATHOLIC.**]

The Virgin Mary's Children.

At an exhibition of the Russian painter M. Vereschagin's works in Vienna recently five pictures illustrating passages from the life of our Lord gave great offence to some Roman Catholics. Cardinal Ganglbauer, Archbishop of Vienna, called on the Archduke Charles Louis, the patron of the Art Institute, in which the exhibition was held, and prayed that one at least of the objectionable works, "A Holy Family," might be removed. Although solicited by the Archduke, M. Vereschagin has refused to withdraw the picture; but a note in the *Fremdenblatt* states that the picture can be removed by the Imperial Procurator, as being contrary to the teaching of the Roman Catholic religion.

The picture in question illustrates Luke ii., verse 52, and shows our Lord reading in a yard. Mary is seated with a child in her lap, Joseph is working at a carpenter's bench, and some boys and girls, who are described in the catalogue as the Saviour's "brother's and sisters," are playing on the ground, with chickens running among them. The painter's chief offence lies in the following words which he has inserted in the catalogue:

"According to the Gospels, Christ had four brothers, Jacob, Joseph, Simon and Judas, and several sisters, who were subsequently married in Nazareth (St. Matthew xiii., verses 55 and 56; St. Mark vi., verse 3; and St. John ii., verse 12). Jacob remained single, but Judas and the other brethren were married (St. Paul's First Epistle to the Corinthians.) It is notorious that in the last century there were still some Jews living who claimed direct descent from the Holy Family."

As the Roman Catholic Church rejects the supposition that the Blessed Virgin had any children besides our Lord, the foregoing words are stigmatised by Cardinal Ganglbauer as uncanonical.

Vereschagin's five pictures are in the realistic style; but as a great deal of public curiosity is likely to be attracted to them in other capitals by the Cardinal's action, which caused a great stir in Vienna, it may be well to state that there is nothing irreverent in the painter's treatment of his subject. His method may be criticised on artistic grounds, for there is something puerile in a painter's attempt to eliminate idealism from a religious picture; but Vereschagin, while applying himself to portray our Lord as an unkempt, poverty-stricken man, and his surroundings as those of a person in the lowest estate, has, with an artist's irrepressible instinct, invested his principal figure with all the attributes of intellect, gentleness and majesty. No believer's faith could be shocked by the picture of the contemplative figure, robed in white, studiously poring over a roll of parchment, while the bustle of the workshop and noise of children's play are going on around him.

The other pictures, which show our Lord first in the desert with St. John; secondly, on the Lake of Tiberias; and thirdly, alone, looking over the lake, and sorrowfully prophesying the doom of the faithless cities, are apparently inspired by sincere religious feeling.

["The Portrait of Mary in Heaven, drawn from Holy Scripture," a tract of 36 pages, gives the best argument in relation to the famous picture described above, that has appeared in the English language. We have already distributed 10,000 copies of this admirable tract, and have 10,000 more copies ready. Send stamps for as many as you need.—ED. CONVERTED CATHOLIC.]

CONVERTS FROM ROME.**Alice Cronin's Conversion.**

Alice Cronin, a pretty seventeen-year-old domestic, has caused quite a commotion among the Catholics and Protestants of Tottenville, S. I. Her parents, who live in Perth Amboy, N. J., are devout Catholics, while the family of Captain William Hunter, with whom the girl lives in Tottenville, are Protestants. Alice went last Wednesday evening to a revival meeting in St. Paul's Methodist Episcopal Church in Tottenville, and, under religious excitement and the persuasion of a companion, was induced to go forward to the altar. While there she testified to her conversion.

When Mrs. Cronin heard of her daughter's act she became furious. She went to Captain Hunter's house and demanded that Alice should go back with her at once to Perth Amboy and renounce her new found faith. Alice firmly refused, and this enraged Mrs. Cronin that she became violent. Policeman Clarius was called in to take her from the house.

Mrs. Cronin says she will have her daughter at all hazards. On the other side of the question, Tottenville being a strong Methodist community, some of the people are determined to protect the young girl's right of conscience if she desires to remain a Protestant.

The Roman Catholic residents are the more incensed, as several other Catholics have recently been converted to Protestantism in Tottenville. The case will probably come before the civil courts during the week.—*New York Herald*, March 8, 1886.

JERSEY CITY, April 9, 1886.

DEAR BROTHER O'CONNOR.—You remember Miss Sarah Coyne, who recently left the Church of Rome and accepted Jesus as her only Mediator, Intercessor, and Saviour. The history of her conversion and reception into the Summit Avenue Baptist Church was

given at length in **THE CONVERTED CATHOLIC** for February. As you know, her family was very much opposed to her taking that step, but the other day what did her sister do but send to the place where Sarah is living and asked her if she would come and stay with her children, as she wanted to go to New York. Sarah being without guile herself and suspecting no wrong, went to her sister's house. She was no sooner there than her sister excused herself to run to a neighbor's, and who should she bring back but a priest!

Poor Sarah saw the trap and lifted her heart in prayer for help. The priest said to her, "Are you the person who has become a Baptist?" Sarah answering "Yes, sir," she was told by her sister to call him "Father." Sarah said, "I recognize no father but my natural father and my heavenly Father." He then asked, "Why did you leave the Church you were brought up in?" She said, "For the good of my soul." Sarah then told him that she should decline answering his questions, as she had been sent for under false pretenses and that a lie had been told to get her there; that he might think that was right, but she did not. He told her that the motive was right, and tried in various ways to win her back. Finally he grew angry and told her that if he had on his robes he could say something that would drive her from Jersey City. Sarah, thinking that he insinuated something against her character, told him he might carry religion in his robes or in his head, but if he attempted to injure her in any way the courts would see that justice was done. He then said that he had lowered himself talking to a servant girl. Poor deluded man, where does his living come from

but from these poor servant girls? May God show him himself as he is, and then show him Jesus as his Saviour. Now you will be glad to learn that good has resulted from this Jesuitical plot. What do you suppose? Surely the Lord maketh the wrath of man to praise him. Sarah had one of her sisters to prayer-meeting last night, and she enjoyed the service very much. Rev. Brother Hughes, the pastor, spoke to her and asked her to come again. She said she would. So you see the Lord may bring good out of this priestly plotting. Pray for that whole family. B. D.

In the same February number (page 45) of *THE CONVERTED CATHOLIC*, to which reference is made in the above letter, appeared a brief note from Rev. F. C. Colby, pastor of the Baptist Church, Asbury Park, N. J., saying, "I baptized recently a young lady, Miss Katie Duncan, with whom I think you are acquainted. She was for years an inmate of a Catholic convent. She says her conversion was largely through your instrumentality. She is a noble girl and has taken a valiant stand for the master." A letter from this young lady, dated Asbury Park, April 7th, 1886, shows the severe trials converts from Rome have to bear. She writes: "I informed my sister of my change of heart and belief. She came on immediately on receipt of my letter to ascertain if it were really true. When she saw I was in earnest and learned how I was converted, you never heard such abuse heaped on any one as I received from her, the only sister and relative I have. She has completely disowned me. I cannot write the full particulars, but will tell them to you when I see you."

The following letter has been addressed to the Cardinal Vicar by Father Domenico Alessiana, Incumbent of St. Eustacchio, one of the parish churches of Rome:

"Eminentissimo Vicario.—After much time spent in studying questions of theology and discipline, I find it to be my duty from love for Christian truth to withdraw myself from the Papal jurisdiction, in order to dedicate myself wholly to the work of the liberation and reformation of the Catholic Church in Italy. I therefore spontaneously renounce the benefice of the Church of St. Eustacchio, of which I have had the holding for the space of a year, together with the other faculties granted me by the Roman Curia, whilst declaring myself most obliged for the many favors received."

Conversion of Rev. Joseph Swindt.

CARLYLE, ILL., Feb. 10, 1886.

DEAR BROTHER O'CONNOR.—I was born of German Catholic parents on the ocean and raised in Indiana. There being no Roman Catholic church where they settled in that early day, I was allowed to run at large, especially on the Sabbath day. I was invited to attend Sabbath school, and did so for a few months, and memorized some passages of the New Testament, among them, "The blood of Jesus Christ his Son cleanseth from all sin." At the age of 13 I was sent into the country to a priest's home, and under his personal charge I received catechetical instruction and made preparations for first communion. The catechism was mastered reasonably well, and my mind filled with traditional lore, and I was flattered for my proficiency and progr

The time came for my first confession. From the flattery I received, I thought if the priest would forgive anybody he would forgive me. I never made a more conscientious examination and preparation, and was under deep conviction of sin. So sincerely honest was I that the examination of my conscience was made with pencil and paper in hand to note every wrong-doing. At the end of that examination the thought entered my mind, from whence I could not tell, that the priest could not forgive my sin. That thought was also put down as a sin, for I then believed it to be wicked to think so.

I went to confession. All passed well till I came to the item of doubting his ability to forgive my sin, for which he reprimanded me severely, refused me absolution, and put me in penance, with fasting and prayer, requesting me to appear again in the confessional within ten days. In the meantime I suffered great mental agony. The burden of my sins became intolerable. I looked upon myself as a vagabond and outcast, and sought solitude. A few days before going to my second confession, walking out in a field, meditating in despair what to do, the thought came to my mind, Did you not learn in the New Testament that "the blood of Jesus Christ: his Son cleanseth us from all sin"? Well, if the priest does not forgive my sin I will go to Christ and have him forgive me. I cried, from the depths of my soul, "Lord Jesus forgive my sins!"

Such light, peace and joy came to my soul that it overflowed. Had I then and there had a pious friend with the Scriptures in hand to instruct me I would never have gone into the Catholic Church again. But without such a

teacher and with no Bible the day of confession and absolution came, but with a severe reprimand again never to doubt the priests power to absolve sin.

Not long after my first communion my soul hungered for such satisfaction and experience as came to me in the field when I cried, "Lord Jesus forgive my sins!" Then trouble would come upon me, and I surmised that possibly I had not confessed all my sins. New examinations and repeated confessions were made and communions were taken, hoping to have a return of such experiences. This disturbed state of mind continued for four years. The end of that period found me in Cincinnati learning a trade. One day notice was given in the church that Archbishop Percey would administer the sacrament of confirmation on such a day, and all who wished to be confirmed should prepare for it. With this announcement hope rose in me that on the reception of that "sacrament" I would have a return of the experience I enjoyed in the field. Again sincere and conscientious examination of conscience, confession and communion were engaged in. The day of confirmation came. I presented myself tremblingly before the bishop to be anointed, receive the slap of peace and his benediction, expecting to find in myself a spiritual change for the better; and when the change came not after so much search amid form, ceremony and labor, disgust rose in my soul, with a resolution not to be humbugged any more. Four years of going to confession and communion regularly and now to confirmation, and in it all not one vital effect upon the soul for good, such as came to me in the field. Then I resolved that such religion was fraudulent. Never again would I be con-

trolled by it. This resolution was kept and ended my loyal connection with the Roman Catholic Church.

The prejudices that were formed and the education that I had received in the Roman Catholic Church were not so easily shaken off. Then I reasoned like this: "If the Roman Catholic Church is the only soul saving church, and after four years of thorough trial in it, I have not found what I sought, what is the use of going to Protestants, to heretics and counterfeits, for truth and good coin?" I became skeptical, a non-church goer, and lived after the flesh and the world. Yet in my sober, thoughtful moments that experience back in the field would rise up in my mind, and my soul would long for it, but against it would stand my vain experience and prejudices. This continued for nearly four years.

Some three years after my confirmation I worked in the shop of Catholic friends of my parents, who, observing my non-attendance at mass and my influence upon their young relatives, began to talk and hint to me that there was danger of becoming a heretic, of losing my own soul and leading the souls of others to destruction. This set me thinking and acting on a new line. Go back to Rome I could not. If I was going to become a heretic I would do so with open eyes; I would go and see what heresy was. The nearest church was Presbyterian. I went there. With the progress of the sermon my interest arose. In the shop I discussed that sermon with the boys every day in the week, and I could hardly wait for the coming Sabbath. Few hungered for the word of God more than I did, and I preached a good many of those sermons that I heard to the boys.

Then revival services began, and I was convicted of sin and became silent. Anguish of soul was upon me. What to do I knew not. I was urged to pray. But my Roman Catholic prejudices and education told me it was useless to pray without a book. An old elder of the church prayed one evening with power and in the fulness of the spirit. In childish simplicity I asked him where he learned to pray so well, and who told him all about the wants of my soul, for he had prayed for me and his prayer had touched my heart. The good man told me to go to Christ and talk to him as frankly and sincerely as I talked to the elder himself, and I would soon know the secret of prayer. Amid confusion, conviction, prejudices and agony, in the hour of midnight I sprang out of my bed crying, "God be merciful to me a sinner!" Some light and courage came. Attending an inquiry meeting the good elder called upon me to pray. With an agony of penitence that shook my frame I began to call on the name of the Lord. While calling God answered me in spirit and in truth. There came back to my soul in overwhelming power the light, joy and peace that I experienced long before in the field. My soul found its satisfying portion in Christ, and I gave myself to his service. In his presence and service to-day, after 32 years, I have my greatest delight. For what God hath wrought in me through Christ I bless his holy name.

Yours in Jesus' love,
(REV.) JOSEPH SWINDT,
Pastor Presbyterian Church.

[From the New Mexico *Methodist*, Socorro, New Mexico April, 1886.]

We are in receipt of a letter from one of the most worthy, wealthy and influ-

ential Roman Catholic citizens of Costilla County, who seems to be struggling for religious freedom, and after continued study, years of experience and observation he has commenced to think and act for himself, independent of Jesuitical authority. On account of the exercise of these God-given prerogatives he and others recently received public abuse in a discourse delivered by a Roman Catholic priest in that vicinity, and the following letter is a response to the priest, which we translate from the Spanish:

REV. J. B. PITAVAL—SIR:—Until now we have trusted ourselves and our families to your spiritual care, which has been on account of the sacred ministry committed to you by the Church of Rome; but when you abuse the character and authority of the ministry we are obliged to make an energetic protest against such excesses, and we will be forced to call upon your reverence to respect the law of justice.

It is just, sir, that such trampling and audacity should cease, as we are becoming more enlightened. The Mexican people were so hospitable and respectful to you that we did not expect to be abused, defamed, or reviled by any priest.

I have only to repeat to you, that your insults and attacks of late against determined persons, will be the last without legal vengeance, that will teach you to respect the people that maintained you with charity and tolerated you with patience. A large number of men are ready to sign this protest, but I trust that the signature of your humble servant may be sufficient.

Respectfully,

JESUS M. J. MAES.

Courting Rome.

Rev. John Miller in the *Independent* gives an account of an interview he had with Archbishop Corrigan, which is worthy of some attention. He tells how he sought an audience with the Archbishop and was most graciously received; how he told the Archbishop that the Catholic Church had been misrepresented by the reformers, and how Archbishop Corrigan had detained him after he came out, and what nice things were done and said. There must be something in these statements of special significance or they would not have been sent abroad. There is a method in it that is of ill omen. The manifest design is to soften down Protestant feeling against the Roman Catholic Church. The unsuspecting readers of the *Independent* will feel that if the high officials are such pleasant men, and talk so gently of Protestants, it cannot be that Rome is such an apostate from truth.

But facts are stubborn things. The character of Rome is written in blood for centuries. The way is stained all along with the blood of the saints of the Most High God. Men of this generation do not know the half of her crimes. Of these she has never repented, for she glories in her unchangeableness. It is quite too late in the day to make believe that she is the tender and delicate lady that cannot see a lost one without feeling compassion for his soul—that she has no blood on her skirts, and that she would not persecute and destroy the children of God as before. It is time those who love liberty and truth should open their eyes to the somewhat systematic and frequent efforts of Protestant periodicals to lessen the just hatred that exists of Romish superstition. The results are already seen in many churches, in the adoption of her rites and modes, not in full but in a way that surely detracts from the spirituality of divine worship. The whole tendency of such writing and practice is to blind the eyes to the importance of maintaining Reformation principles.—*Christian Instructor.*

Ungenerous and Unjust.

BY REV. W. R. GORDON, D.D., MINISTER OF THE REFORMED (DUTCH) CHURCH.

Having been favored with the perusal of a copy of a letter, which is here introduced, I feel prompted to make a few remarks upon its contents, occasioned by their obviously injurious tendency and naturally cruel effects. The letter is as follows:

Extract of a letter from a Minister in New York to a Minister in Springfield, Mass.

"I have no personal acquaintance with Father O'Connor, and never heard him speak, but from what I hear of him I would not encourage his speaking in my parish, and therefore cannot advise you to do so. You would take a big risk in importing and supporting him in Springfield."

As will be observed, this is an answer to a request from a New England clergyman desirous of obtaining the services of Father O'Connor, now for some years at the head of a new, necessary, and successful movement for the spiritual benefit of Roman Catholics, and editor of a very creditable and useful monthly called *THE CONVERTED CATHOLIC*, of which no New York Protestant clergyman should be ignorant. He is extensively and favorably known, hence the answer of the New York clergyman is amazing, deplorably ungenerous, and demonstrably unjust. It is simply a declaration of ignorance both as to the gentleman spoken of and the noble work in which he is engaged, which meets with the approbation of many clerical assemblies of different denominations before whom he has at various times appeared in explanation of it, and by whom many

generous resolutions have been passed in favor of his work and in applause of his necessarily self-denying efforts. Yet the author of the foregoing epistle, upon the basis of avowed hearsay evidence, misleads his friend and needlessly wounds the fair reputation of a well-deserving brother. May God forgive him.

He says, "From what I hear of him, I would not encourage his speaking in my parish, and therefore cannot advise you to do so." Upon this very loose statement, was he justified in condemning Mr. O'Connor? I know him personally, have heard him speak, have read his writings; have seen the records of many of his speeches in favor of missionary work among the beguiled and benighted slaves of the Romish hierarchy—a work peculiarly needed in our country, but hitherto sadly and criminally neglected—a work like that of Martin Luther, Calvin, and many other reformers, maligned in their own day, applauded in ours; and a work which every Protestant worthy of the name should encourage to the utmost of his power.

And when this minister says to his confiding friend, "You would take a big risk in importing and supporting him in Springfield," he takes a bigger risk in giving aid and comfort to the enemy, in vilifying a good, worthy, and efficient servant of Christ, according to testimony; in making a more "offensively coarse" remark than the object of it can be taxed with; while he so misleads his friend as naturally to cause him to deceive others in like manner.

This ungenerous and unjust opposition to Mr. O'Connor might be supposed to come from some cunning Jesuit or stupid adherent of the Romish communion, but it is poor work for a

reputatively honest minister of the Gospel in the city of New York.

It appears a letter of inquiry was sent also to Rev. Dr. Howard Crosby by this Springfield minister, and this is his reply :

" 116 E. 19th st., New York,
March 31, 1886.

MY DEAR BROTHER—What I have seen of Father O'Connor has pleased me, and I am impressed with his sincerity and common sense. If I were in Springfield, I should say "aye" to the proposition to "import" him.

"Yours very truly,
HOWARD CROSBY."

Cardinal McCloskey and Purgatory.

REV. JAMES A. O'CONNOR.

DEAR SIR.—I am curious to understand one point in the Roman Catholic faith, which, of course, you can solve.

Cardinal McCloskey is conceded to have led a blameless life personally. His position at the head of his Church in this country is a testimonial to the purity of his religious character, and his life long devotion to his religious duties is widely proclaimed, so that one would naturally suppose he should go at once from earth to heaven. Yet we are told he went to purgatory, and moreover, a large number of masses seem to be required to release him from that torment; and not only the masses are said, but it seems to require a great deal of money also: one mass at the church of the Madeleine in Paris costing \$30,000. Now, as I understand that \$5 will pay for a single mass, which suffices to get the soul of an ordinary Catholic out of purgatory, however bad his life may have been, why does it require so many more masses and such large sums of

money to liberate the soul of such a pure-minded, pious and devoted man as Cardinal McCloskey? It looks to me as though it were very dangerous for any man to become a priest or show distinguished attainments in the Catholic Church, as his soul thereby becomes more strongly fixed in purgatory, and will there remain dependent entirely upon the generosity of those he leaves on earth.

Another question is: If a priest really believes that by his prayers he can relieve a soul from purgatory, why will he not offer his prayer unless some one pays him money for his trouble? It would seem as though a benevolent Christian feeling would prompt any really Christian priest to save a soul by such easy means without requiring pay for it.—Respectfully yours,

EDITOR OF A DAILY PAPER.

[Your questions have answered themselves. Purgatory is a myth, a money-making scheme.—J. A. O'C.]

Vagaries of "The Church."

BY J. A. DEROME.

Dates of the introduction of doctrines and practices into the Roman Church which distinguish her from the Evangelical Churches and from the early Apostolic Church.

A.D.

The use of holy water (a pagan custom)	109
Prayers for the dead.....	200
Monastic orders.....	325
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Baptism of the cells.....	965	Mass in Latin commanded at the Council of Trent.....	1554
Canonization of the saints.....	993	Feast of the Sacred Heart of Mary	1765
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Transubstantiation proclaimed as a dogma.....	1049	The Inquisition abolished in Spain.....	1813
Supremacy of Rome proclaimed by Pope Gregory VII.....	1059	Immaculate Conception proclaimed as a dogma.....	1854
Papal infallibility taught.....	1070	Papal infallibility proclaimed a dogma	1870
Celibacy of the clergy.....	1072	"And he (Jesus) said unto them: 'Well did Isaiah prophesy of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the traditions of men.'"	
Infallibility of the Church (Pope and bishops).....	1074		
The selling of indulgences.....	1190		
Auricular confession commanded.	1215		
The bloody Inquisition by Popes Lucius, 1184, and Innocent III.	1215		
Adoration of the wafer as God in the mass.....	1220	"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii., 18-19.	
Use of a hand-bell at the mass..	1227		
Corpus Christi (or body of Christ) feast introduced.....	1264		
Feast of Corpus Christi sanctioned.....	1310-1311		
Ave Maria or Hail Mary introduced.....	1316		
Procession of the Consecrated host	1334		
The cup taken away from the laity at the Lord's Supper.....	1414		

THE POPE'S SOLILOQUY.

II.

Decrees of the Baltimore Council.

The decrees of the Third Plenary Council of Baltimore, which was held in that city in November, 1884, have been under consideration at Rome from that time to the present, and have caused the Pope much anxiety. Every year, from different parts of the world, new decrees pertaining to faith and morals come before him, and how to reconcile them one with another, and the latest with the preceding, is a task not only on his intelligence, but also on his patience. Some sort of consistency must be maintained, yet how can the various decrees of the different councils be made to agree, when they add to or subtract from what has been previously declared? It would require the wisdom of Solomon to harmonize the various decrees of all the Councils of the Roman Catholic Church and at the same time preserve the "unity of the faith." A greater wisdom than that of Solomon is supposed by many to be possessed by the Pope since he became infallible. But when we get behind the scenes and see him laboring at these Baltimore decrees, we perceive that his "infallibility" does not avail much in reconciling the inconsistencies of his beloved sons, the American bishops, assembled in council.

"Alas!" said the Pope to himself, as he sat in his rocking chair in his study in the Vatican, with the volume of these decrees before him, ready for his signature—"Alas! where is the unity of the faith in my Church, of which my predecessors were so proud? Here are these American bishops abolishing

'holidays' which from time immemorial have been observed as sacred, to be kept holy like Sunday. They want to abrogate the festivals of the 'Epiphany,' March 6th; the 'Annunciation of the Blessed Virgin Mary,' March 25th; and the feast of 'Corpus Christi,' the Thursday after Trinity Sunday. The reasons for this change are, in their own words, that 'It was a matter of deep regret to the Fathers of the Council that there was a very great discrepancy among American dioceses in the celebration of feasts, as in some sections there were five, in others nine, and in still other regions even more festivals of precept. This caused unfavorable comment and criticism on the part of the faithful and unfaithful.'

"The audacity of this decree beats anything I ever heard. Must I trim my sails—the sails of the bark of St. Peter, that have fluttered in the breeze for more than a thousand years—because the holy festivals of my Church excite unfavorable criticism on the part of the unfaithful in America? Must I bend before the sneers and gibes of those Protestants—they alone are the 'unfaithful'—and thereby offend the Virgin Mary by abolishing her great festival, besides acknowledging that my predecessors who established those holidays were not infallibly directed? By my infallibility—God forgive me for swearing by such a sacred dogma!—I will not sign those decrees. And yet—and yet—I cannot offend those American bishops. They are my most faithful subjects, and the whole future of my Church depends on them. America is my last remaining hope. But what will the Virgin Mary think of me

*See New York *Catholic Review*, March 27, 1886.

if I assent to the curtailment of her worship? Alas! fair lady, I cannot help myself. Those people in America do not care as much about you as we do in Europe. They have no statues of you in public places, and the young are learning from the bad example of their Protestant fellow-citizens to pray to your Son Jesus without having recourse to you. Poor Virgin Mary! I fear in time to come you will be neglected altogether by those young Americans. One of them said to me not long ago that he thought it was a pity to bother you with petitions and prayers when you had enough happiness in heaven enjoying the beatific vision. It could not make you any happier to hear the petitions and prayers of all the sinners in the world, and you could do nothing for them but tell your Son, *their Mediator*, what they need, even supposing that you had the power of hearing their prayers, which this young American said he doubted very much.

"Well, I must not think any more on this subject. The whole question of the Virgin Mary's power and influence is involved, yet I fear I must sign this decree abolishing her great festival. To make up for this I will read a chapter of St. Liguori's 'Glories of Mary' before I go to bed."

"The decrees on marriage, I see, are the same as my Church has always held, and I hope those bishops will be very strict in demanding payment for dispensations. If Protestants in that new country will marry the children of my Church they must be made to pay for the privilege, though indeed we receive ample compensation in the friendly feelings entertained for us by the families that are united to us even by marriage. There will be no opposition to

our doctrines where the marriage tie binds in sympathy. But marriage with a Protestant must be paid for in hard cash—my treasury needs the money; and where such a marriage takes place the Protestant, of course, is always the wealthier person; for we would never consent to allow a wealthy Catholic to marry a Protestant. Likewise the children of such marriages must be brought up strict Catholics, and every effort must be made to win over the Protestant parent to the true faith. My good bishops will be sure to inculcate this on their people, and I will cheerfully sign this decree.

"What the bishops say about saloon-keepers is good enough, but they must be careful not to go too far. In every country in the world the children of my Church who deal in intoxicating drinks are the best contributors to the support of our institutions, and priests and bishops have told me that they receive more money for masses from saloon-keepers than from any other class. This must be kept in mind while I read this decree:

"We warn our faithful people—that's good; they are indeed our faithful, obedient people, and there are thousands of them—we warn our faithful people who sell intoxicating liquors to consider seriously how many and how great dangers and occasions of sin their business—although not unlawful in itself [very good indeed, I like that!]—is surrounded. If they can, let them choose a more honorable calling, but if they cannot, let them study by all means to remove from themselves and others the occasions of sin. Let them not sell drink to those whom they foresee will abuse it, and at no time let them allow blasphemy, cursing or obscene lan-

guage within the walls of their taverns. If through their culpable neglect or co-operation religion is brought into contempt and souls ruined, they must know that in heaven there is an Avenger who will surely exact the severest punishment from them.'

"My good bishops, I see, are throwing out a sop there to the Protestant temperance people of America. Well, it will do no harm, for of course our priests and people know that the saloon-keepers will get absolution as often as they go to confession, and can keep on attending to their business just the same. It is rather funny, though, that they do not see the absurdity of warning against cursing and obscenity in saloons. They surely do not expect the people who drink there to kneel down and say a Hail Mary before each drink? Well, this is a queer world; but I must confess my beloved sons, the American bishops, are developing as American humorists if they expect the people to believe in the efficiency of such a decree to abolish or diminish the business of selling liquor.

"I cannot help talking strongly on this subject of saloons. They are an evil to be sure, but there are many other evils besides them in the world. When the son of a saloon-keeper can be Archbishop of New York, like Corrigan, and another son President of Seton Hall College, we see there may be some good in the business after all. Furthermore, I learn from one of my correspondents in New York that the dear spouses of the Church, the nuns, or "Sisters," as they are called over there, regularly visit the saloons in that city begging for their institutions, and they are never refused. The Church in America cannot afford to be divorced

from the saloon, so to speak, and I hope our faithful children who 'run saloons' will not take what is said in these decrees as serious. A sop must be thrown to the American temperance sentiment; nothing more than that.

"The decrees on the school question are timely. If we do not retain our hold on the young people, the future of our Church in America is gloomy indeed. In time emigration will cease—unless I should go there myself and make that country my seat of empire—and the hope of native Americans bowing down before us is illusory. Father Hecker had to give up that idea. Too bad, too bad. The Americans would make a glorious Catholic nation. Well, if we cannot have the original stock, the children and grandchildren of our Catholic emigrants will be Americans, and we must keep a firm hold on them. These decrees before me require that within two years a parochial school must be erected and opened near each church, and that parents must send their children to those schools under pain of mortal sin; and if they persist in their refusal, all the thunders of the Church will be brought to bear on them. America is the land of the free, and her people cannot object to these schools. But will our own people obey the decree—will they continue separate and apart from their Protestant neighbors? It's hard to tell. Archbishop Williams, of Boston, says that another generation will see the Irish and French Canadian Catholics in a majority in his own State and in other parts of New England, and when that good time comes there will be no difficulty in getting our schools recognized and paid for by the city school boards. The Mayors and other

municipal officers will be all Catholics. Some of the Americans—the old stock—say they will not allow this, but they don't mean it. The efforts they formerly put forth against my Church have been relaxed. The pocket is the great test of sincerity with them, and I see they do not contribute to any effort against us as they used to. There is some comfort in that. Weak-kneed Protestantism has taken the place of the stalwart opposition we formerly encountered in the great republic. 'The efforts against us,' said Bishop McQuaid, of Rochester, preaching at the Council of Baltimore when these decrees were adopted, 'the efforts against us that lasted from 1830 to 1860 proved a formidable hindrance to the advance of the Church. . . . Because the enemies of the Church are not working on the same lines to-day, it is not to be inferred that the battle is over, and that all danger is passed.' These are plain words, but McQuaid is a bold man, and I am proud of him. I will send him my Papal benediction by cable to-morrow. If the Americans, after all, should begin a new crusade against my holy Church in the matter of the schools, I think we will be able to hold our own. Our Catholic societies are drilling and arming to be ready for any emergency. But I will not talk to myself on that subject just yet.

"Poring over these decrees is tiresome work. I will see what they say about the discipline of the clergy, and retire for the night. I am tired and weary. I will rest myself for a few minutes by looking over the New York papers—Oh! oh! what's this I see in the New York *Sun* of March 2d, 1886:

The Rev. Father John J. McDon-

nell, pastor of the Church of our Lady of Angels at Whitehall, N. Y., is the defendant in a suit for \$5,000 damages, brought in the Supreme Court by Mary McMurray, who charges him with having assaulted her. The complaint was drawn by a lawyer of this city, and was sworn to by the plaintiff on February 2. The Sheriff of Washington County served the writ on Father McDonnell on February 8. In it Miss McMurray says she was Father McDonnell's housekeeper in January, 1879. On the 12th of that month he induced her to "drink a noxious and stupefying liquor," and while she was unconscious from the effects of it she says he made an indecent assault upon her. She charges him with having assaulted her several times afterward.

The case, having been brought to issue, will be placed on the calendar in a few days. The plaintiff's lawyer said yesterday:

The girl was an orphan in charge of the priest. She was only 17 years old when he took her to be his housekeeper. When alone in the house he made her mix some punch, and then got her to drink some. Then he assaulted her. She didn't leave his house at once, because he told her she could stay there all her life, and no one would know anything about the matter. She spent about \$50 of her own money on furniture for the house, but about six months afterward he told her that people were beginning to talk of them, and that she had better leave. So she came to this city. She did not sue him, because she says he promised to get her into a convent. He did not, and she brought suit for the amount she had spent for furniture. She says that a lawyer told her she could not sue for seduction, as she was an orphan.

She recovered for the furniture, and the priest got a release from her for all causes of action whatever. She says he got it from her by renewing his promise to get her into a convent or a home. But he didn't carry out his promise. He gave her money sometimes.

The girl was young and pretty when she came here, but she went to the bad. Still she made her first false step under McDonnell's influence, and, if it hadn't been for him, would now be the wife of some decent fellow. In fact she was engaged to a young man in Whitehall, who broke off the engagement because of her relations with the priest. She doesn't sue now for revenge. She wants to get into a convent, where she can spend the rest of her life quietly.

I declare that's awful! I won't read that paper again. I will take up another paper and hope I shall see some good news in it. Ah, here is the New York *Herald* of March 22d. What's this—what's this?—

Two suits that will interest many Catholics are on the calendar of the New Jersey Supreme Court. Three priests are the parties. The plaintiff is Rev. John B. Horan, who was pastor of the Catholic Church at Clinton, when the Vicar General of the Trenton diocese ordered his removal. He claims that his dismissal was caused by false and slanderous statements made by Rev. Fathers John F. Brady and John J. Griffen, and has entered suit against each for defamation of character. In each instance he lays his damage at \$25,000. In his complaint against Father Brady he says: "The defendant, Brady, in order to injure said complainant, on the 9th day of April, 1884, at Jersey City, in a certain discourse falsely and maliciously spoke these words, 'Father Horan is a drunken, immoral priest,' and further said to the plaintiff, 'You are an adventurer, a drunken, immoral priest. I will report you to the Bishop, to every priest in the diocese and to every member of your congregation.'"

The complaint against Father Griffen contains more serious accusation. He is charged with having said, "Mr. Mulligan (meaning one of plaintiff's parishioners) will swear that Father Horan's housekeeper followed him to Clinton, and after living with him for some time

causing great scandal, went to a house in New York. . . . A detective followed him (Horan) and saw him go to that house twice while his housekeeper was there." Father Griffen is also accused of having said of the plaintiff, "He would go about the streets drunk and craving drink of persons."

I'll try another paper, the New York *World* of same date, March 22d, 1886. But gracious me! this is the worst yet:

Father Schroeder, a Catholic priest at Erlenbach, seventy-five years of age, who last year celebrated the fiftieth anniversary of his priesthood, was arrested yesterday on a charge of repeated assaults. . . . The victims state that Father Schroeder, after enticing them into his house upon a pretense of having them perform certain work for him, assaulted them, and then threatened them with severe punishment if they divulged his crime.

Oh! I am sick at heart. I'll never again read another American newspaper. Why cannot my bishops check these disorders? But some of themselves are not above reproach. There was Bishop Rappe, of Indiana, and Bishop Conroy, whom I had to depose from the Albany diocese. I wonder would it be any remedy if I issued a decree allowing those bishops and priests to get married who are inclined that way? 'A bishop' [or priest], says St. Paul, 'should be the husband of one wife.' Better so than that they should be tempted by their fair parishioners. St. Paul says nothing about the Pope having a wife; I suppose because there was no Pope in his day. I wish he had said something about it. St. Peter had a wife; but poor me! I'll think over this matter of abolishing celibacy, and after reading a chapter of the 'Glories of Mary' will go to bed."

FATHER MARTIN.**An Irish Story Full of the Gospel.****CHAPTER IV.**

"Doctor," said Father Martin, "I have been thinking over your observation last night, to the effect that we had neither choice nor voice in our own creation, from whence you drew the inference that we ought not to be held altogether responsible for the evil in our hearts, since we had not the chance of making ourselves better than we are. The story of a ruler of the Jews called Nicodemus, which I have been reading this morning, seems to me to meet your difficulty. Your position, in fact, was this—if I had the chance of beginning life by being born over again, I should be satisfied to accept even so high a standard of requirement; for I should start with a new nature and new tendencies."

"Well, I am quite prepared to admit such a proposition as a fair development of my difficulty, and I am curious to know how you will meet it. Remember that here is my life, with all its past thoughts and acts (for which you say I am held accountable) to be annihilated, and I must start afresh as if I had never existed. I must confess it seems to me an impossible position."

"That is exactly what Nicodemus said. Our blessed Saviour had told him that he must get a new life, a new existence, with its new perceptions, before he could even understand what were the requirements of God as a just and holy King; and Nicodemus says, 'How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?' Well, I find our Lord tells him, in re-

ply, that 'that which is born of the flesh is flesh, and that which is born of the spirit is spirit,' the full force of which seems to be that it is not the same body that is to be born, and the same life, with its identity of evil, commenced over again, but that an absolutely new creation is to take place within us. A new spiritual life, with entirely new and pure tendencies and aspirations, is to be brought into existence by divine power in our hearts. And you see it is something far more complete than you asked for. For you wanted to begin life with a creation of your own composing, according to your ideas of perfection. But this of which the Lord speaks is God's own work, made by him to meet his own standard. And I have found a passage in the Epistles of Paul, evidently referring to the same new existence, where it is called 'the new man renewed in knowledge after the image of him who created him.' That must indeed be perfection."

"Hold, my dear sir, you are going too fast for me. You are now speaking of miracles."

"I am speaking of miracles; and I have learned from Holy Scripture that such a miracle must be wrought in the case of every individual who is saved from hell and brought into grace; and a miracle that required the whole power and wisdom of God to be put forth. For the Saviour tells Nicodemus in the same chapter that the Son of God was obliged to come down from heaven upon this earth to accomplish it."

"Oh, that of course we all know; but as to this miracle which you say must take place in the case of every one who is to be saved—how, for instance, am I to get this done for me?"

"Just as the people who were sick in Judea got healed—by coming to the Lord Jesus."

"But where is he, that I may come to him?"

"Here."

"Oh yes, I know that God is everywhere. But what do you mean by coming to him?"

"First, let me ask you, seriously and solemnly, do you absolutely, firmly, implicitly believe that he, the Son of God, is here?" After a pause the Doctor replied, "I do."

"Then come to him as if you saw him."

"Still, I do not understand how I am to come. What am I to say to him?"

"Nothing! You are to listen and to obey. Hear his words—'As Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have life everlasting.' I have been reading the story referred to in Numbers xxi., and find in it a wonderful illustration of the Lord's words. Just let us look at it—Numbers xxi.:4-10. The lives of these people, you see, were forfeited for their sin against God. Judgment was sent, and was in course of execution. The bite of the fiery serpents was fatal. 'Much people died.' Moses, by God's command, made a serpent of brass. He did not hesitate and argue about such a new and extraordinary way of restoring dying people to life; but he obeyed the command at once, and then he proclaimed to them all, by God's command, that whoever looked upon that serpent of brass should live. And as some of them might be too far away to be able to see it, while others in front

of them were crowding round it, and as some who were dying might not have strength to move one step towards it, God provided for them all by commanding him to raise it high in the air upon a pole, so that all might see it. And then, at whatsoever distance the perishing creature lay, he needed but to turn his dying gaze upon the serpent of brass, and immediately he knew that he had received complete restoration to health. The very next breath that he drew, the very next pulse that beat in his veins, belonged to a new life. The judgment had passed. Then, as I turned again to the blessed Lord's words in that third chapter of John, I was overpowered at their goodness. 'So,' said he, 'must the Son of man be lifted up, that whosoever believeth on him may not perish, but may have life everlasting.' It was to no serpent of brass that he directed Nicodemus now for salvation. He does not tell him that he must keep the commandments. He refers him to neither priest nor sacrifice, divinely appointed though these had been. But, in words brief yet mighty, he brings before him that amazing sacrifice now so near its accomplishment. He tells of himself lifted up, suffering, bleeding, dying that he might save such creatures as the poor timid doubting sinner that sat beside him. And lest we who read the story now should imagine that this pardon and salvation was for Jews only, he proclaims it, in the next verse, to be as wide as the world, and as free as the sunshine. 'For God,' says he, 'so loved the world that he gave his only begotten Son: that whosoever believeth on him should not perish, but have life everlasting.'"

"Well, it sounds very well, and seems very beautiful, but still a very strong

objection presents itself to my mind. If all this is true, why is it not universally known? I never heard of it before. And even in this country, which is called a Christian land, I will undertake to say that the immense majority know nothing of it. It is inconsistent alike with the power, the justice, and the goodness of God that such a marvellous grant of mercy should be declared available for all, while the knowledge and the application of it is confined to a favored few."

"Ah, my dear Doctor, who is to blame for that? Surely not God. Is not the declaration worthy of his character in its royal bounty? Is it not ample, sovereign, unrestricted in its announcement? Again and again I find the command recorded, preach this 'good message' to every creature. Is not that universality? In the history of the Acts of the Apostles, I find the Lord's messengers devoting their whole lives to the simple publication of it. In the synagogues, in the streets, in the market-places, they proclaimed it incessantly, and thousands received it. Nay, Doctor, your own objection is but another proof of that truth of Scripture of which we were speaking yesterday. (Rom. iii.) For let us see what is the true cause that so priceless a gift is not universally recognized and universally accepted. The cause is to be found in the evil hearts of men. Man, and man only, is to blame. From the very first moment of the promulgation of this great salvation, he has despised it, rejected it, opposed it. He began by crucifying the Lord of life and glory, who brought down from heaven the gracious message of God's love to man. Throughout the book of the Acts of the Apos-

ties we find a continual development of the same violence and cruelty wherever that gracious message is proclaimed. If we consider the pure beneficence, the boundless love and compassion so manifestly revealed in this great declaration of God's mind towards men; and if we regard, on the other hand, the contempt and the hatred with which it is so generally received in the world, we shall be forced to admit the awful accuracy of that picture of man's heart in the third chapter of the Romans which you esteemed overdrawn. Therefore, where God has not kept this blessed announcement of his power and his grace before men's eyes by special interpositions of his providence, they have become willingly ignorant of it. It has been crushed out and forgotten. Consider, in sad contrast, the way in which any invention of man's genius is received; steam power, for instance, or the electric telegraph. Though but a few years old, these discoveries are known throughout the globe, nor while the world lasts will they be lost or forgotten. Nay, worse; let some new mode of wholesale destruction—some new fire-arms—be suggested, and no civilized nation will rest till it becomes acquainted with it and possessed of it. Whose fault is it, Doctor, that the gospel of the grace of God is not equally known and received by every nation upon earth?"

The Doctor was silent. At length he replied:

"If I continue to raise difficulties, it is not in a spirit of opposition to the system which you propose. It is, indeed, too noble not to have some truth in it; and as you unfold it, it seems so capable of defence that I feel I need not

hesitate to bring forward every objection that presents itself. For instance, the failure of men in discharging the trust committed to them, as you have described, seems to indicate, if I may so speak, an error in their selection. Surely such a message would have been entrusted to angels, or written in living characters across the arch of heaven, safe from danger or contempt at man's hands, if divine wisdom had alike conceived and carried it out."

"I do not dare to become God's advocate, for he has not put his defence into my poor hands. And yet reasons enough for meeting such a difficulty suggest themselves at once. Men and angels are of different natures; and this difference bars sympathy. An angel may have pity for me; he may have wisdom to guide me; but he cannot have sympathy with me. And without sympathy, no doctrine, however excellent, however perfectly announced, will ever win its way to man's heart. Therefore God ordained that the Gospel should be preached by men; and thus its utterances did not come as falling from the crystal heights of unapproachable perfection, but glowing from the lips of grateful men on earth, who told their fellows of sins forgiven, and of everlasting life began on earth, and who illustrated in their lives the realities of the doctrines which they taught."

"Well, indeed," said the Doctor, "objections seem only to bring out the strength of your position; but what do you do with all the mass of Mohammedans and heathen who have not had the opportunity of knowing all this? Are they to be condemned without mercy for not believing a statement of which they never heard?"

(*To be Continued.*)

Abominations of the Confessional.

FATHER CHINQUIY'S BOOK.

Recently a pastor wrote to us for a translation of the twelfth chapter of Father Chiniquy's book, "The Priest, the Woman, and the Confessional." We inquired what use he had for it, and received the reply that he intended to read it to a lady whose religious views were tending towards the Roman Catholic faith, and that a knowledge of the exceeding filthiness of the confessional might deter her.

We sent the book to a literary man who was a Roman Catholic priest—many former priests are now making an honorable living by literature in this city—and he returned the translation with the following letter:

"DEAR FATHER O'CONNOR.—I send you the translation from the Latin. It is a terrible heap of filth. You will hardly believe that I never read anything of the kind before, yet this is true. You know how much weight the Romans attach to *sins of thought*. In order to avoid them I never read the 'black' chapters of the Roman theology, and never put an immodest question to any of my former penitents from first to last.

"I would have given instant absolution at any time, whilst I was in the Church of Rome, to Father Chiniquy's 'Mary,' and am amazed that he (with his great breadth of view) ever hesitated to absolve her.

"I never went through so painful a task as this translation, short as it has been:—1stly, Through shame that I was ever identified with the confessional as a priest. 2dly, That my translation of these infamies (even for a pur-

pose which may seem good to others from their own point of view) should come under any decent woman's eyes—or, for that matter, under any decent man's.

"The Roman system can be met on higher grounds, as you know very well, and I have no heart at all in fighting against it through the cesspools of Dens, Ligouri, Debreyne or others. The odors make me faint and sick.

"I thank God that during my term of years in the confessional no woman's confession ever lowered her in my eyes or lowered me in hers. Of course, I had my trials best known to God, and best left hidden in the merciful folds of his love. "Truly yours,

"T. P. H."

The case of "Mary" is that of a young woman who was led into sin through the questions which her confessor thought it was his duty to ask her. She came to Father Chiniquy when he was a young priest and told him in general terms that she had been a great sinner—two of her former confessors being her accomplices. The first was an old man who was chaplain in the convent where "Mary" was at school. The other was a young priest, of whom she says, "I think I was more criminal than he was. It is my firm conviction that he was a good and holy priest before he knew me; but the questions he put to me, and the answers I had to give him, melted his heart, as boiling lead would melt the ice on which it flows." She asked Father Chiniquy to become her confessor, but begged him not to inquire minutely regarding those things which had already done her so much injury, "I frankly declare to you," said she, "that there are sins in me that I cannot re-

veal to anyone except to Christ, because he is my God, and already knows them all. Can you not forgive me without adding to my misery by forcing me to say things that a Christian woman cannot reveal to a man?"

Notwithstanding "T. P. H.'s" willingness to absolve her, Father Chiniquy did right, according to the rules laid down by all Roman Catholic theologians, in refusing her absolution. From our own knowledge of the writings of those theologians, and from the practical experience of having heard the confessions of 50,000 persons—an average of 120 every week while we were a priest—we agree with Father Chiniquy, and cannot see how he could have acted otherwise. In his reply to the young woman he said: "Were I free to follow the voice of my own feelings, I would be only too happy to grant your request; but I am here only as the minister of our holy Church, and am bound to obey her laws. Through her most holy Popes and theologians she tells me that I cannot forgive your sins if you do not confess them all, just as you committed them. The Church tells me also that you must give the details which may add to the malice or change the nature of your sins. I am also sorry to tell you that our theologians make it a duty of the confessor to question the penitent on the sins which he has good reason to suspect have been voluntarily or involuntarily omitted." He did not absolve her then.

It is not unusual for conscientious confessors to defer absolution, to "put back" a penitent for a week or longer, and in such cases the assumption that Roman priests have power to forgive sins is startlingly illustrated. Would the Saviour "put back" anyone who would come to him, worshipping him in spirit and truth, and confessing with sorrow, like the publican, that he was a sinner?

THE MORAL THEOLOGY OF THE JESUITS.

Translated for THE CONVERTED CATHOLIC from the Latin Text of Father
J. P. Gury, of the Society of Jesus, Professor of Moral Theology
in the Roman College.

SECOND COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain."

THE CONDITION REQUISITE FOR THE ESSENCE OF AN OATH.

There are two: (1.) The intention to make an oath, at least virtually, because without that intention it would not have the formality of an oath. (2.) A form of an oath, that is to say, a sign by which we definitely express either explicitly or implicitly that we invoke God as witness.

ARTICLE II. OF THE OBLIGATION OF AN OATH OF PROMISE.

That obligation should be strictly interpreted and should conform to the nature of the act or contract with which it is connected in all its conditions.

It is that in the first place he who makes an oath is thought to have wished to bind himself as lightly as possible; in the second place, that the oath does not change the nature of the act, but only adds a religious obligation; therefore it has the same conditions and the same limits.

One is not bound by an oath to keep his promise to marry a rich, healthy woman if she falls into poverty, sickness, or infamy, because a simple promise does not oblige in that case.

ADJURATION.

This is supplication made with authority and prayer in the name of God, or the saints, or anything holy, either for success in an undertaking or preservation from evil.

Q. In regard to what may the demon be invoked?

A. In regard to all which relates to his expulsion; for example, about the time and cause of his taking possession, etc.

Q. What are the signs of a veritable possession by the devil?

A. The principal are: (1) Speaking in a language of which one was ignorant previously. (2) Revealing secret and hidden things which are not naturally known. (3) Obeying the merely internal commands of the priest. (4) Experiencing a greater suffering from the demon, or greater peace, when unconsciously brought in contact with holy things.

CHAPTER III.**VOWS**

A vow is a promise deliberately made to God on condition of a greater good.

Vows are solemn or simple, personal or real, temporary or perpetual.

ARTICLE I. CONDITIONS REQUISITE FOR VOWS.

There are two included in the definition: (1) A sincere intention ; (2) a proper cause.

Q. Are we held by a vow when we doubt whether there has been one uttered, or only a simple proposition made ; or whether there has been sufficient deliberation ?

A. (1) No, in consequence of what has been said on the subject of probablistism. But if in promising he believes that he has sinned in case he does not accomplish the vow, he should decide there had been a veritable vow.

A. (2) No, for the same reason ; if he has positive and serious doubts in regard to sufficient deliberation. Usually, he should decide the matter after an examination of the circumstances.

THE MATTER OF A VOW.

Q. Can a good vow be made with a bad end or an evil condition.

A. (1) No, if the bad end is connected with the vow ; for example, if you make a vow to give alms in order to obtain a chance for theft.

A. (2) Yes, if a vow is made from a good motive. It is then good, though it may have an evil cause and condition ; for example, to make a vow to give alms if one is not detected in a theft. Because, if to steal be an evil, not to be caught is not an evil, but rather a gift from God, and the vow was not made for evil, but for good, and must therefore be good in itself.

THE CESSATION OF A VOW.

The obligations of a vow may cease : (1) For intrinsic causes, for example, by the cessation of the object or motive, the change of matter, or a moral or physical impossibility. For extensic cause by annulment, dispensation or change.

CASES OF CONSCIENCE.**CASE VII. THE VALUE OF VOWS.**

Gervase, a young man, has vowed (1) to maintain perpetual chastity ; this he believed could be done easily, but which he found difficult at a later period ; (2) never to partake of the heads of animals in honor of St. John the Baptist, the beheaded.

Q. Are these vows valid ?

A. Yes, to the first. No, to the second.

CASE VIII. Veronica, the mother of a family, perceiving that her unmarried daughter Martina is *enciente*, and fearing the dishonor makes a vow to God and the Holy Virgin to give one hundred pieces of gold to the church, if her daughter died before her accouchement.

Q. Is this vow valid ?

A. Although valid as to the thing vowed, it is unlawful as to its end.

In effect, we can only not condemn a mother who, in order to avert such a dishonor, desired God to take away her daughter. However, as there had been an eternal wrong to her child, and the desire of the mother is not directed to the condition of the child's eternal safety, but is absolute, that desire is unlawful.

THE THIRD COMMANDMENT.

"Remember the Sabbath day to keep it holy."

CHAPTER I.

ARTICLE I. HOW HOLY DAYS SHOULD BE OBSERVED.

All the faithful who have their reason are obliged under penalty of grave sin to be present at mass every Sunday and on all holy days, unless they have a legitimate excuse.

THE PROPER HEARING OF MASS.

A person attends mass, according to the more probable opinion, if he finds himself in a neighboring house, where through a door or window he is able to see the altar or the assistants, or to distinguish the parts of the mass, provided a small space separates the house from the church.

In order to attend mass profitably, there must at least be external attention. There must also be some internal attention, or at least the desire to hear the mass. There are three kinds of internal attention, any one of which suffices; these are attention to the words and acts of the priest, to the sense of the words and of the mysteries, and to God himself.

One attends sufficiently if there is involuntary distraction, even during all the ceremony, unless he is so absorbed by other thoughts as to give the minister no attention whatever. It is the same with one who sleeps from time to time; he does not commit a grievous sin, provided that he thinks in some manner on what is passing around him.

Q. Is one excusable who is absent from mass for the purpose of realizing a notable gain?

A. Yes, according to popular opinion, because the precepts of the church do not compel us to suffer serious detriment, but the gain must be extraordinary.

Q. Is it lawful to hunt and fish on the Sabbath day?

A. Yes, because these are not manual labor, provided that there has not been a great amount of work expended upon the preparations.

THE FOURTH COMMANDMENT.

"Honor thy father and thy mother." (Ex. 20, 12.)

This commandment shows in a primary and direct manner the obligations of children to their parents, and in a secondary and implicit manner the obligations of parents towards their children, and also the reciprocal obligations of superiors and inferiors.

CHAPTER I.

OBLIGATIONS OF CHILDREN TOWARD THEIR PARENTS.

Children are bound to their parents by altogether special obligations. They have three duties to perform: in manifesting love, respect, and obedience.